1:Breton & La Paix--1 M-5 (1635-1647) 1929 ST13 Callinago ST13

[45] THE CARIBS, GUADELOUPE. PART TWO

The Origin, Customs, Religion, and Other Practices Of The Caribs, Commonly Called Savages, Early Inhabitants Of Guadeloupe

197 114 As our mission was established principally for the instruction of the infidel savages, it is necessary to describe their origins and customs, for a knowledge of the temperament of those with whom we deal will make it easier to judge the ultimate success of the mission. We recount here only what is certain. Father Raymond Breton, a missionary monk who conversed nearly two years with the savages and who learned their language well in that time (1), was able to learn their customs

1. Parisian version: "Father Raymond... learned their language so well that during that time he was able..." [See: Joseph Rennard, Les Caraibes, La Guadeloupe (The Caribs, Guadeloupe), Paris, 1929. pp. 5-18.]

and ceremonies. He witnessed nearly all of these or learned of them first hand, at least as far as those of Dominica are concerned. In the other islands they have other notions, as we have seen from the report of Father Meslan, a Jesuit who has visited the savages of Martinique.

[46] CHAPTER I

The Origin and Temperament of The Savages

101 174 Nothing can be made of all their fancies and lies concerning their origins except that they are descended from the people of the mainland closest to the islands. That much is certain. The friendship they maintain with them and the commerce with them are signs of 101 it, as is the uniformity of the name they call themselves—kallinago [callinago] in the men's language and kalliponam [calliponam] in

9: Ober N-5 (1876-1878) 1895
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The Caribs have an ancient and natural language, such as is peculiar to them, and also a bastard speech, with foreign words, chiefly Spanish, intermixed. Among themselves they always use the natural language, in conversing with Christians the bastard speech. . . . The women also have a different speech from the men. . . . It hath been observed that the men are less amorous than the women; both are naturally chaste; and when those of other nations look even earnestly at them, and laugh at their nakedness, they were wont to say to them, 'you are to look on us only between both the eyes.' . . . Yet, it must be confessed that some have degenerated from that chastity, and many other virtues of their ancestors, the Europeans having taught them many vices,—to the perpetual infamy of the Christian name. . . They are great lovers of cleanliness, bathing every day; are generous, hospitable and honest. . . . It is also a manifest truth, confirmed by daily experience in America, that the holy sacrament of baptism being conferred on these savages, the devil never beats or torments them afterwards as long as they live.[1]

"The Carib boys were compelled to pierce their food suspended from a tree with an arrow, before they could eat it. . . . They are said to have used poisoned arrows, dipping them in what must have been the urrari poison, obtained from Guiana. . . . Like many natives, they eradicated the beard and the hair on other parts of the body. . . They compressed the skulls of new-born infants; and a hatred of the Arrowaks was instilled. . . . Their cabins were built of poles fixed circularly in the ground and drawn together at the top, covered with palm leaves, and in the centre of each village was a building larger than the others for public assemblage.

"The Caribbeans are a handsome, well-shaped people, of a smiling countenance, middle stature, having broad shoulders

[1] See Davies's "History of the Caribby Islands." London, 1666.

9: Ober N-5 (1876-1878) 1895
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142 and large buttocks, and most of them in good plight. Their mouths are not over large, and their teeth are perfectly white and close. True it is, their complexion is of an olive
[304] color, naturally; their foreheads and noses are flat, not naturally, but by artifice; for their mothers crush them down at their birth, as also during the time they suckle them, imagining it a kind of beauty and perfection. . . . They have large and thick feet, because they go barefoot, and
782 withal so hard that they defie woods and rocks. . . . They believed in evil spirits, and sought to propitiate them by
773 presents of game, fruits, etc. They believe that they have as many souls as they feel beatings of the arteries in their bodies, besides the principal one, which is in their heart, and goes to heaven with its god, who carries it thither, to live with other gods; and they imagine they there live the same life as man lives here below. For they do not think the soul to be so far immaterial as to be invisible; but they affirm it to be *subtile*, and of thin substance, as a purified body; and they have but the same word to signify heart and soul. Other souls, not in the heart, reside in the forest and by the seashore; the former they called *Mabouyas*, the latter *Oumekou*. . . . They believe they go after death to live in certain
775 fortunate islands, where they have Arrowak slaves to serve them, swim unwearied in placid streams, and eat of delicious
821 fruits. . . . Of the thunder, God's voice, they are extremely
764 afraid. They were prone to leave their houses (huts) after the death of an inmate. It is related, that a young Carib,
● 797 having been converted to Christianity and taken to France, where he was shown many strange things, at which he showed no astonishment, returned to his tribe, threw off the clothes of civilization, and painted his body with *roucou*, be-
146 coming as wild a savage as before. . . . As to the division of labor, the men made the huts and kept them in repair, procured fish and game, also labored some in the fields; the women attended to the domestic duties, painted their husbands with roucou, and spun the cotton yarn, wove hammocks, etc,

000 Spirit. The missionaries exhausted themselves in vain in the 17th
797 century in trying to inculcate in them the principles of Christianity and several were massacred on the island of St. Vincent, so that by the beginning of the 18th century they had given up converting them. The Caribs sometimes let themselves be baptized because for them it was an occasion for celebration and drinking, in addition to which the governors or the principal inhabitants of the French islands took pleasure in serving as their godparents and showered them with gifts; but hardly had they reached home then they forgot all the instruction they had received. "The reason for the small success of the missionaries in the conversion of the Caribs," says Father Dutertre, "is the unfortunate impression which the life of the Christians had made on them, strewn with cruelty and exhibiting habits more barbaric than
771 those of the islanders." Today the remaining Caribs are Catholics, like most of the blacks of Dominica and their chief has even placed a portrait of the Pope in a conspicuous place in his house. French
[793] priests serve as their pastors and there existed at Salybia, the principal
[346] settlement of the territory, a little church which was blown down by a cyclone and which they are engaged in /143/ rebuilding. Next to it is the only school in the region, attended by young Caribs and young mestizos of both sexes.

191 The Caribs of Dominica are truly polyglot; they speak the French patois with the blacks, which is the same in this island as in Guadeloupe and Martinique; they know a few English words which they use in their relations with officials or various merchants; finally, among themselves, they still make use of a certain number of words of their ancestral language, a language which includes, as we have already seen, two idioms, one spoken by the men, the other by the women.

115 One of my colleagues, born and long since settled in Dominica but of a French family and having pursued his medical studies in France, Dr. Daniel Thally was kind enough to give me a Carib vocabulary which he collected in 1916 and 1918 from an old native woman, the daughter of Jean-Baptiste and Marie-Louise, named
197 Rosalie who was between 75 and 80 years old. This vocabulary,
192 carefully studied on my return to France with the learned collaboration of Dr. Rivet, allowed us to recover from it some words of the Carib vocabulary of the Antilles as it was in the time of /145/ Father Breton (1), who has left us a grammar and a dictionary of this